181 464 561 Employment of the "Muran."

More particularly does this argument apply to the "Muran" who are of the ages at which the members of agricultural tribes are expected to work. No suitable employment has as yet been found for them as a body, though a small number have been known to reside as herds on the farms of sympathetic European stock-owners who are willing to pay a high wage for a modicum of service and who will not insist on their performance of any uncongenial labour. A very few also have proved efficient in the Police Force and K.A.R., while numbers of them, employed in the capacity of native levies have frequently proved of assistance in punitive expeditions against other tribes,* but for the majority, all attempts to find a suitable form of employment have failed, and they continue to lead their idle life in the Reserve, where their attitude is one of conceited conservatism combined with opulent apathy. The discipline formerly necessary to their existance as a fighting race is rapidly falling into disuse, and the good qualities they once possessed are fast deteriorating. Many of them have confessed to a feeling of boredom with their idle life but few have had the moral courage to change it for one of labour. This manner of existance is having a disastrous effect both physically and mentally on the Masai as a tribe, and it is stated that the average height of the "Muran" has decreased by three or four inches during the last fifteen years.

181 232 233 179 Masai conservatism respecting cattle.

It has been said that the Masai Reserve is already, with certain reservations, stocked to its fullest capacity. Mr. Hemsted has estimated the natural increase in cattle at 15 per cent. or approximately 100,000 per head per annum. It follows therefore, that a similar number must be disposed of or perish annually; but this is an argument which does not appeal to the Masai. They have not only shown a marked reluctance to sell their stock, but they have made no serious attempt to accept the assistance of science in improving the grazing conditions of their country, and, being satisfied as a result of the few experiments they have made that the class of stock they possess—a small, degenerate, in-bred animal—is best suited to withstand the arduous conditions prevailing in the Reserve, they are unwilling to permit a cross-breeding with pure-bred or grade stock which might materially increase the value of their herds in the world's markets, and which would, by the introduction of fresh blood, obviate the ill-effects of in-breeding which has been rendered necessary by the cessation of raids. The wealth of the Masai, therefore, is turned to no good purpose; their style of living does not change; they are still content to live in low buildings constructed of poles, grass and mud, in conditions of filth that defy description; and, although an improvement has been noticeable in recent years, they have shown no great desire to utilize their wealth in the purchase of imported articles and in the improvement of their diet.

623 561 Councils of Elders.

Another aspect of the character of the Masai "Muran" which deserves consideration is the disregard which they evince for the authority of their own native administration as represented by the Councils of Elders. These Councils exist according to native custom, but have never been in the past, nor are they now, efficient to enforce the decisions they may give in respect of the young warriors. It may be said that serious crime in the Masai Reserve is rare, and that there are not more than three or four cases on record, since European administration was established, when the attitude of the "Muran" gave cause for anxiety and in no one of these cases did a disturbance of such magnitude occur as to render necessary a recourse to armed force to quell it. Politically, the Masai have remained loyal to the British Government since they first encountered it, and except for isolated instances where certain sections attempted to help the allied cause and to increase their herds by the despatch of raiding expeditions against German territory, their conduct throughout the trying period when the war in East Africa was on their borders was exemplary. Nevertheless, a catalogue of the misdeeds of the Masai will show a not inconsiderable number of instances

[674] Crime in the Masai Reserve.

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* The Masai have rendered assistance in the capacity of native levies on the following occasions:—

(1) Nandi Expedition, 1900. 40 Moran.
(2) Nandi Expedition, 1905. 400 Moran.
(3) Mareba Patrol, 1902. 200 Moran.
(4) Tete Operations, 1902-03. 300 Moran.
(5) Island Patrol. 400 Moran.
(6) Kabraron Patrol, 1904. 100 Masai and Nandi.
(7) Sotik Expedition, 1905. 400 Moran.
(8) Kisii Patrol, 1906.
(9) Nandi Expedition, 1905-06. 600 Moran.
(10) Present Turkana operations.

Reports on the work of these levies have on the whole been highly satisfactory, except in the present Turkana operations where it is doubtful if the pastoral Masai have been used, and in the Kabraron patrol, where it was found that the Masai spearsmen were of little use against the Nandi in forest country.

"The political and military organization of the Masai has been so fully described by the various travellers, notably Mr. Thomson, who have made it their study, that it is unnecessary for me in this report to reproduce the information which writers with far greater knowledge than I can pretend to possess, have already supplied on this subject. There seems, so far, but little hope that this wild people will, as a whole, be weaned from their predatory mode of life, and induced to become peaceful cultivators: though a few of those settled at Ngongo Bagas have recently begun to take to agriculture, under the supervision of the local officials. 648* 175

"The total number of the Masai in the Kenia district, including the Wanderobbo, is estimated by Mr. Ainsworth at 23,000. Those in our settlement at Ngongo Bagas include 632 'Elmoran' or warriors under 20, commanders or 'Legonans,' and about 4,000 old men, women and children." [162]

In another part of this report Sir Arthur Hardinge writes as follows:—

"Mr. Gilkison, when in charge of Kikuyu, introduced the practice of employing Masai runners to carry the mails, and they have proved, I believe, very satisfactory, covering the 150 miles of the third stage in five days. The average total time taken to transport the mails from Mombasa to the Ekloma Ravine, a distance of 495 miles, is twenty days, or about 24¾ miles a day. The weight of each load of mails is 30 lbs." [482] [484] [464]

In a subsequent passage, dealing with the slave-trade, Sir Arthur Hardinge writes:— 648* 175 567

"The trade in Ukamba is confined to the district of Kitui, ... and is chiefly in Masai women and children.

"Its origin is as follows: When the Masai of Mount Meru, near Kenia, were decimated about four years ago by an epilemic of small-pox, following upon a severe cattle plague, which obliged their warriors to go long distances to raid for cattle, and thus leave their kraals almost undefended, the Kikuyu people, their hereditary foes, fell upon them in overwhelming numbers, massacring their old men and carrying off their women and children as slaves. These they are now selling at low rates, having more of them than they want, to local Arab or Swahili middlemen, who, driven by our anti-slavery laws from the coast, can only carry on their trade with safety in inland districts as yet unoccupied by us, and who retail the slaves thus purchased at a profit to the natives throughout eastern Ukamba, these latter people being all themselves free, and therefore requiring to be supplied with such slaves as they may need from other tribes.

"Some of the Masai girls are kept by their Swahili purchasers as concubines, and these, when they have learnt in a year or two enough Swahili to pass in the Swahili dress as coast women, will go down with their masters to the coast, where a few of them (not having borne children) may be secretly sold to other Arabs or Swahilis, but Mr. Sub-Commissioner Ainsworth, who knows Ukamba well, assures me that they nearly all remain in Ktui, and doubts whether fifty of them in a year even leave it."

Referring again to the activities of Sendeyo, Sir Arthur Hardinge wrote:— 648* 175

"Of late there have been symptoms of unrest among the Masai, which have made it necessary to keep a careful watch on them. Sendeyo, Chief of the Loita division of the race, who wander sometimes in English and sometimes in German territory, has been endeavouring to persuade his brother Lenana, the Chief of the Masai of Naivasha, all of them on our side of the border, to join him in a general movement against the Germans in Kilimanjaro, who recently chastised a local tribe of Masai, the Wa-Arusha, for the murder of two German missionaries.

"In anticipation of trouble in this quater, I sent reinforcements to Taveta, and the simultaneous arrival of troops from Uganda at Naivasha and at Ngongo Bagas from Machakos seems to have induced Lenana to decline Sendeyo's proposals, which, though primarily directed against the Germans, really aimed at a general rising against all European control."

The following quotations are made from the Protectorate Annual Report for the year 1903-1904 :— The year 1903-1904. G48* 175

"About the beginning of September last, it was reported that the Masai contemplated a wholesale raid into the Kisii country; the adoption of prompt measures, however, both in this province" (Ukamba) "and at Naivasha, prevented any carrying out of their intentions. Since that time they have been quiet, with the exception of a party belonging to the Matapatu section, which secretly organised a small expedition some two or three months ago: the kraal concerned was fined, and the 'laganan,' or head warrior, is now a fugitive, the raid having been unsuccessful. With the exception of these two incidents, the conduct of this tribe has been satisfactory. . . . . ."

"Nothing of great political importance has occurred in this district" (Naivasha District, Masailand) "during the year. In the autumn of 1903, the Masai held a large circumcision festival on the plains of Kinopop (or Kinangop). This was attended by several thousand tribesmen, and it was thought by some that the event would be commemorated by the dispatch of a large party to raid Lumbwa, Kisii, and, possibly, the German territory at the back of Shirati. Though the idea was discredited by those on the spot, it was considered advisable to make a military demonstration in the neighbourhood of Naivasha to discourage any breaches of the peace. At any rate, the ceremonies on Kinopop passed over without incident. Curiously enough, about this time, a large war party of Masai did make a raid on the country east of Shirati, but, owing to warnings sent by us in anticipation of such an event, little damage was done, and the raiders were dispersed by the German troops. Our German neighbours appeared to be under the impression that Sendeo organised this raid, but what 'elmoran,' or warriors, formed the war party seems to remain in obscurity. The elders of what may be termed the Naivasha Masai are undoubtedly loyal, and will do their best to discourage raids by the elmoran. [561]

"The executive officials in this district who may be considered to be in the confidence of the tribe, report that the elders discuss the question of raiding quite frankly, and often enquire what is to become of the poorer elmoran, who have no live-stock, and thus cannot marry and settle down as 'Elmoru,' or Elders, and now raiding is forbidden, do not see how they are to acquire wealth. Numbers of these earn a bare livelihood by herding the property of their richer friends, others serve in the King's African Rifles and police force, and those in regular Government employ, steadily save enough to start them in married life. It is probable that a partial solution of this problem lies in the formation of a labour bureau, the object of which will be to find suitable employment for the poorer elmoran and 'laiok,' or youths, who have not attained the status of warrior." G48* 175 178 46A

As distinct from the Masai Moves, the history of which forms the subject of Chapter III., the early history of the Masai contains little further of interest. The administrative steps which have been taken on their account from time to time have been treated separately in the following chapters, and Masai raids may be said to have ceased after the year 1902, the last year in which they carried out a successful expedition against another tribe in the Protectorate. Their more recent raids against German territory, are referred to in Chapter VII. Conclusion. G48* 175

Population. 162

With regard to the potentialities of the Masai as a tribe, it must be borne in mind that the total population of the Masai in the Masai Reserve numbers no more than 43,000. Of these, it may be assumed that about 20,000 are males of all ages, while some 4,500 are Muran. Taking the proportion normally maintained among other native tribes, for which more accurate statistics are obtainable, it is found that approximately 10,000 males are boys under the age of the Muran class, while the remaining 5,500 are elders. It will thus be seen that the tribe under consideration is relatively small in regard to population, and that, therefore, specialization will be necessary if the attributes of the tribe are to be utilized to their fullest capacity.

Conservatism. 181

Sufficient has already been said of the conservatism and slothfulness which are the dominating characteristics of the Masai. The state of idleness in which both young and old live has proved a barrier to progress which has resisted all efforts made in the past to introduce development on civilized lines. The only measure which has attained to any degree of success in the establishment of trading centres, where a carefully controlled trade has opened the eyes of the Masai to a small extent to the advantages of imported articles, and has created some desire on their part to invest a proportion of their enormous capital in trade goods. Even so, it appears that they have not been induced to desire anything more progressive than flour, sugar, and honey in the way of food, and such imported articles as umbrellas, blankets, cotton sheeting, knives, axes, and cooking pots. They are still in a most primitive state.

Employment for the Masai. 178 464 561

The semi-military organization which has been handed down by their ancestors is still preserved, and continues to act as a deterrent to any innovation. Now that raids are ended, the Muran have nothing to occupy their attention, and it is this fact that has rendered it necessary to consider the possibilities of developing them into useful citizens along a definite line of policy, rather than to adopt merely normal administrative pressure, which has been so successful among the other tribes of the Protectorate. Of their own free will, the Masai will do nothing except fight with the weapons they know, and the young men of between sixteen and twenty-five years of age have now no occupation of any description. It is on behalf of these youths, the Muran, that the first steps in the necessary policy must be taken.

Stock-men. 464 561

It is known that, by their training from their earliest years, the Muran are experts in the handling of stock. Each boy has been accustomed to herd hundreds of head of cattle since the days when he started to walk, and there is probably no other nation in the world that can boast such a measure of success in this branch of knowledge. But, after circumcision and the assumption of the status of warrior, the youth leaves the care of stock to younger boys, and his ability in this direction is thereby wasted.

On European farms. [461]

It is said that about fifteen per cent. of the Masai of the Muran class are employed by various farmers in herding cattle, but, even to this extent, the value of their services is largely discounted by the aversion which they show to the performance of work which they consider to be derogatory to their dignity—and the limits of what is not undignified are very materially confined. Manual labour of any kind is regarded as objectionable, and the Masai are physically incapable of carrying loads. But, if they are given a wage high enough to satisfy their avarice, if they are considerately treated, and if they regard the climate of their employer's land as suitable, they cannot be improved upon as cattle herds. [149]

Demand for such labour.

In normal times, the number of settlers in the Protectorate who would make use of this class of labour is not large, and the demand for public purposes is smaller still, while the utility of the Masai as a whole in this connection is greatly diminished by their dislike of working for a European whom they do not know, and by the weakness of their constitution, which renders them suitable for work in a restricted area only. In order to make the Masai suitable for general employment even as cattle herds, therefore, it is necessary either to alter their conception of their dignity so as to make their services of more general application, or else to insist on their performing for a smaller remuneration the work that they will consent to do.

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It seems doubtful if either of these courses can be pursued without exercising stronger measures than persuasion, for this latter has not been lacking in the past. The numbers of the tribe being so small, it would certainly appear to be inadvisable to compel the Masai to undertake agricultural labour for work outside the reserve, as such a step would be sure to cause active discontent without adequate results, but there also seems to be no reason why these expert herdsmen should not be made to exercise their talent to the exclusion of the inferior material obtainable from other tribes. Herdsmen are of essential service to many farmers, and from among the Masai can be drawn some of the best herdsmen in the world.

Employment in K.A.R. or Police.

The reputation for cunning, organization, and militarism which the Masai have enjoyed in the past has also led to consideration of the possibility of utilising these powers under modern conditions, by enrolling a number of Murran in the King's African Rifles and Police. Experiments have been tried in this connection for more than fifteen years, but, save for some individual exceptions, they have proved unsuccessful. One or two Masai [illegible] succeeded in passing the necessary tests have developed into reli[illegible]cient soldiers and policemen, but, in spite of repeated trials, the [illegible]y, discharged as unlikely so to develop, have been turned back to [illegible] and represent so much time, labour and money wasted. Such soldier[illegible] discipline appears to the Murran to be too nearly akin to work to be acceptable to them, and they adopt from the first an attitude of passive resistance and listlessness, the exact opposite to that keenness which is essential to successful development. So much has been learnt from past experience, and the compulsory recruiting scheme which is now being acted on, apparently with the consent and approval of the elders of the tribe, has not yet shown signs of any improvement in this attitude. It remains to be seen, however, whether this renewed attempt to break down the barrier of conservatism and sloth will be such as to induce the Murran to take part, as a matter of pride in their ability to do so, in a branch of utility for which their traditional training would appear admirably to suit them.

General employment of Masai.

The employment of the Masai Murran as herdsmen, or as askaris, seems to be the only obvious method by which they can be called on to demonstrate their position as an asset to the state outside their own reserve, and, provided that sufficient development can be procured inside the reserve, it would possibly be bad policy to insist on outside labour by any of the other classes of Masai males. It remains to consider what may be the best means of utilising their services within the confines of the reserve, and this question is closely connected with the potentialities of the Masai possessions.

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Masai stock.

The wealth of the Masai is entirely invested in stock, and is said to amount to the colossal figures of 715,000 head of cattle, more than 2,000,000 sheep and goats, and 10,000 donkeys. This stock is concentrated in a reserve of some 14,000 square miles in extent, of which part is waterless and unfit for stock, and of which part is regarded by the Masai as unsuitable for cattle owing to a suspicion of disease. These two actual and problematical disabilities combine to make the stock-carrying capacity of the reserve but little in excess of what it carries at present, and it is maintained that, without the provision of veterinary facilities, and without the undertaking of public works towards the better distribution of the water, the reserve is now so full that the annual death-rate cannot be less than the annual increase, or in other words, that the amount of stock owned by the Masai is now stationary.

Veterinary work.

As may readily be imagined, the problem of providing veterinary facilities for these vast herds presents such difficulties on account of its magnitude that very considerable increases would be necessary in the Veterinary Field Staff before anything but isolated attempts could be undertaken. This has been the main difficulty in the past, and must remain so at any rate until the cessation of war conditions enables the Government to augment its Veterinary Department by the addition of other qualified officers. Money has been voted in the Estimates for the financial year 1918-1919 for a commencement to a comprehensive scheme of veterinary research in the Protectorate, and these proposed activities affect the Masai Reserve in many ways. A dipping scheme is to be introduced which will,

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Taxation.

essential problem before the Government at the present time in dealing with the Masai is how to turn this annual increase into a realizable asset. The proposals for imposing upon the Masai a tax of two rupees per head of cattle per annum, approved by the Governor in January, 1918, fell through mainly owing to the impossibility of procuring a market for the quantities of almost worthless stock that would have been produced in payment, and it is difficult to see how this objection is to be overcome unless some much more marketable commodity is produced. Purchase by local residents and firms of the kind of Masai stock that would come in as a result of the imposition of such a tax would in all probability be very limited in extent, and no business firm has yet come forward with proposals for taking over such stock for canning or export by other means. It has not yet been proved or disproved that such Masai stock is marketable for the purposes of human consumption, but it is a fact that much of the stock from the Masai Reserve produced for slaughter by the military authorities was returned as unsuitable, and while it is extremely improbable that the Masai would be able to pay their tax in cash, it is only reasonable to expect that the worst stock would be paid in in lieu of cash where that was unobtainable.

Problem of taxation.

The problem, therefore, appears to be as follows. If the necessary staff is provided, a tax can be collected from the Masai at the rate approved which will bring in stock assessed at £100,000 annually. Of the money realized, £50,000 is to be devoted to works in the Masai Reserve which will so improve the conditions therein as will not only render it capable of maintaining a larger number of stock, but will also so alter the conditions as to make it probable that a higher grade of cattle could be supported in the reserve. When this last step has become effective, it may reasonably be assumed that a market will be forthcoming for the cattle paid in as a tax, but it is not yet proved that it will be possible to realize the value of the stock collected in the earlier years. A trial alone can demonstrate this.

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Masai as an asset to the Protectorate.

Enough may now have been said on the subject of the potentialities of the reserve, but it must also be borne in mind that, of the proposed cattle tax, one half of the proceeds are to be paid into the general revenue of the Protectorate, and that it is a matter of concern not only to the reserve, but to the Protectorate as a whole, that the proceeds of the tax should be forthcoming in the shape of a realized asset as soon as opportunity occurs. The Masai have hitherto paid a hut tax at the rate of three rupees per hut, which sum, amounting to less than £3,000 per annum, has not covered the cost of their administration, but the proposed tax will not only cover the cost of the administration of the reserve, but will leave a considerable balance for the general development of the Protectorate, while the needs of the Masai Reserve can be attended to to the fullest extent of which the staff is capable.

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Masai residing in the reserve.

Of the Masai residing within the reserve, the most that can be expected of those who are not herding cattle is that they will help in the performance of the public works which are destined to be undertaken therein. Hitherto they have not been employed on such works, as manual labour does not appeal to them, and it is indeed doubtful if such a change will be brought about in their temperament as to induce them to perform this. That the position may not be hopeless is perhaps suggested by the fact that certain sections of the Somali tribe who had until recently maintained an attitude similar to that adopted by the Masai, commenced manual labour last year, and a corresponding change for the better may still occur among the Masai.

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Power of the Masai.

Conditions have so greatly altered in the Masai Reserve during the last few years that the power of the medicine-men as a class has greatly decreased. The measures on education for the Masai may further enlighten them, may undermine their conservatism, and may encourage them to discard their prejudices. An organized movement to show the Masai the development that is going on around them and to drive home to them the fact that unless they progress they are bound to disappear in the circumstances attendant on the introduction of civilization may have its effect in eventually bringing them to a conception of their duty. The Masai problem has not yet been tackled, but the prospect of rendering them useful citizens of the Empire is not entirely without hope.

Masai for native service and other war work.

There are, however, one or two matters in which the Masai do not show to such advantage. Beyond their work in their own country as scouts and herds the Moran have not laid themselves open to recruitment for any purpose. It was not to be expected that these indolent stockmen would submit to recruitment for service as porters, for which work they are unsuited both by physique and temperament, but it would not have been unreasonable to assume that it might be possible to recruit them in large numbers for service as herds in the stock depots outside their own country. It appears that the Masai are strongly predisposed to residence in their highlands and practically no success attended efforts made to induce them to enlist in that capacity.

The experiments which have from time to time been made to obtain suitable members of the Moran class for service with the forces have already been described (*vide* Chapter VI., Section 6). The Masai are practically the only administered tribe in the East Africa Protectorate who have not assisted the allied cause in the field by the provision of recruits for the King's African Rifles.

Donkey boys.

Another matter in which the Masai have failed where they might have been expected to succeed was in the provision of donkey boys for transport work in German East Africa. As demonstrating the unpleasure of the tribe it may be advisable to record at some length the steps that were taken in this connection.

In April, 1917, the military authorities asked for two hundred and fifty youths as donkey drivers and suggested that it might be possible to enlist a number of Masai for this purpose. The District Commissioner, Narok, replied that volunteers were unobtainable and that compulsion would be necessary to obtain such men. The Moran were about to begin their E-Unoto ceremony, and if compulsion were to be applied to obtain the younger men as recruits collection would necessarily be slow. Such recruitment would also be difficult unless high wages were paid as the Masai were accustomed to receive a minimum wage of ten rupees per annum for work in any capacity at any place.

In reply to a query from the Military Commissioner for Labour, asking if the provisions of the Native Followers Recruitment Ordinance could be applied to the Masai Reserve, the Officer-in-Charge replied that they could be applied to the uncircumcised youths the oldest of whom were of age for circumcision. The application of the Ordinance to the Moran at the time when they were about to commence their ceremony would awake strong opposition from them as well as from the Chiefs, Headmen and Elders. It will be remembered that the E-Unoto ceremony had about that time been the subject of considerable negotiations in reference to the claim to Kimonjogo and Mr. Hemsted thought that a further delay in the performance of the ceremony which would be necessitated by such recruitment would be inadvisable for political reasons.

Endeavours were made to obtain suitable recruits but the number forthcoming was inconsiderable. In the past no compulsion had been brought to bear on the Masai to go out to work, very few settlers had much use for them, and those who did employ them were rather inclined to treat them as pets. In consequence the Masai were very reluctant to come forward to work under the very much less favourable conditions proposed. Volunteers for work as donkey boys in the Carrier Corps were quite unobtainable and Mr. Hemsted considered that the application of the Ordinance would be difficult and probably ineffective. The Masai would willingly pay ten times the maximum penalty allowed rather than do any kind of work they disliked or considered derogatory to their dignity and he was of the opinion that they would also prove extremely unsatisfactory for the class of work required. It was doubtful if they possessed constitutions strong enough to stand the climate or arduous conditions combined with a radical change in their usual diet and he thought that desertions would be frequent. Work such as that in the Carrier Corps would be too sudden a change from their present conditions and if the Masai were to be brought into line with the common policy and controlled to prove their usefulness he considered that some other kind of employment more in accordance with what they were fitted [illegible] which would be less disagreeable to them should be found for them in the first place. The transition from a life of ease and idleness combined with a plentiful diet of milk

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and must should be more gradual. Mr. Hemsted also drew attention to the fact that some time previously a suggestion that compulsory service should be applied to the Moran was vetoed by the Governor on the grounds that it might lead to possible complications in the future. The same objections appeared to him to apply but in a greater degree to compulsory service in the Carrier Corps. If however it was considered that the Masai must necessarily be obtained in the latter capacity he thought that the Moran were obviously the class to be employed. The Elders and the boys were according to Masai custom moderately industrious in their own country and performed the duties of herdsmen and councillors whereas the Moran led a life of absolute idleness. He did not consider that the E-Unoto ceremony was of sufficient importance to interfere in any way with the requirements of the Government and he thought that it would be by no means a bad thing if the Masai were brought to realise that Government necessities must take precedence over unessential ceremonies. He therefore considered that, if it were necessary compulsorily to recruit Masai for the Carrier Corps, such a scheme should be applied to the Moran only, but he also stated that it would be impossible to obtain the men without recourse to press-gang methods and that the assistance of at least a company of King's African Rifles would be required. Employment of the ordinary police and tribal retainers in small numbers to round up the Masai in their own villages would lead to trouble and probably to armed opposition. Unless the Government was prepared to enforce such a measure at all costs he would hesitate to recommend the application of the Native Followers Recruitment Ordinance to the Masai.

As a result of Mr. Hemsted's representations no steps were taken to procure donkey drivers from among the Masai and none came forward voluntarily.

*C48 Suggestion of War services rendered by Masai Headmen.

In October, 1918, a suggestion was made by Mr. Ainsworth that a special medal should be struck off for presentation to native chiefs and headmen who had rendered special service during the war. The Secretary of State expressed himself in sympathy with the proposal, and enquiries were accordingly made from the provinces as to the names of natives whose services were worthy of such recognition.

The Officer-in-Charge of the Masai Reserve submitted certain names, which, after consideration by a committee appointed for the purpose, were forwarded to the Secretary of State. The names so recommended, with the services rendered, are as follows:—

FOR A MEDAL OF THE FIRST CLASS.

SIRONKE: Paramount Chief of the Masai.

For the influence exercised by him in his position as paramount chief of the Masai, in assisting towards the collection of cattle and sheep for military supplies, and the recruitment of scouts for the Intelligence Department, also for the measures taken by him to secure to us the support of the Masai resident in German territory.

SENAYO: Chief of the Loita Masai.

For unswerving loyalty in resolutely expelling advances of German Agents endeavouring to influence the Masai, and for co-operation and assistance given to the Intelligence Department.

NGAIYUA: Masai Headman.

For assistance given in obtaining supplies and for using his influence to induce his Morans to work as scouts.

LENGAMERI: Masai Headman.

For loyalty and assistance to the Government during the war. By his example and energy he kept his people in good order, and he assisted in obtaining scouts and messengers, as well as in feeding the various intelligence posts on the border.

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551 Third names for girls: Eág or = the sweeper, from a-ge, to sweep: Lenáj, Ol ginje, Mébét, after like-named trees: Lewhau, from ewhau or ehau = to rain through into the house: En gólut = the way: Betate = the one who fell down (a-hatat = to fall: a-debetate = I have fallen): Mbói, after a similar sounding call with which one calls back the goats and sheep that have strayed from the herd in the pasture: Kaátu = the thick-boned one.

[103] Names that women received after their marriage are: Eág arua' ai, that is, the wife who comes from the Arusa area, as the Masai call the Gqua-Arusha /Great Arusha/ area at Meruberg /Mt. Meru/, where many Masai found refuge in the famine. Eh gíchowo, after a former great warrior named Ol gíchowo: similarly formed Eá gíchon from Ol gíchon.

VII.

000 Circumcision of the boys. -- Point in time. -- The circumcision years, festivities at the end of them. -- Day of circumcision. -- Operation. -- Pain. -- Behavior of the circumcised until the healing of the wound. -- Circumcision of the girls. -- Point in time. -- Operation. -- Behavior of the circumcised until the healing of the wound.

881 [815] According to the belief of the Masai, circumcision was introduced by a command of God. After circumcision boys and girls are regarded as adults. The former are supposed to be circumcised as soon as they are strong enough for participation in a war expedition, that is, at the age of 12 to 16. Sometimes it is somewhat earlier, if the boy is particularly well developed, somewhat later if the father, lacking any other labor force, cannot spare him in the tending of the small livestock. Circumcision takes place least for poor sons of poor people or for propertyless orphans. Namely, for the meat feasts held by the [422] circumcised youths each one in turn has to provide a head of cattle: he must therefore either own it himself or have a father who will give it to him. If he lacks both, the boy first tries to acquire a small stock [404] of cattle by tending herds for the well-to-do, and until then he remains uncircumcised. Such boys are called ol oiorió ŋ gíshu. This word means "herdsman," but signifies that it is a matter of someone who tends the livestock of other people for pay, like the Biblical word "hireling."

/115 cont./

177 181 609 466 this and discovered to his sorrow that the cows had wasted away in the last few weeks to the point of being unrecognizable. If he had examined them more closely, he would also have found that they had aged several years in the preceding month. But he had no thought of any dishonesty of the people, whom he considered honorable and good, until after more than 100 of his finest cows had been exchanged for old, worthless ones and he had unexpectingly marked all of the latter. One could cite a whole series of such examples instructive for the settler, but here let there be pointed out only one particularly popular trick: When in the evening the livestock of the settler is driven to water, the native stock-owners -- both Hawaii and Negroes -- also like to drive their herds into the vicinity of this watering place. In the press and haste of the livestock for the water, there run into the herd of the Europeans, as intended, a few head of the cattle of the Black, who now, instead of taking his stock out of the strange herd again, moves off with a corresponding number of the settler's best cattle.

177 181 484 609 [illegible] When the Hawaii servant who regularly invested his savings in cattle has assembled a small herd, he often enough leaves service in order to return again to his people. If an opportunity presents itself, it may happen that he now serves his competitors as a spy against his former master. Unthinkingly youths who live themselves out as boys return to their native locale for circumcision, live there a few years with their consequences in the usual manner, and then often go back into service.

177 181 609 829 The Hawaii living in the tribe is and remains mistrustful of every European whom he has not become intimately acquainted with through the years. He regards the latter's honesty and forbearance as weakness and believes that it is only because of a lack of strength and cleverness that the European does not oppress him just as he himself does this with the Negroes. He performs a service for the European only in order /115/ to have some -- often enough illegal -- benefits from it. If he concludes friendship with him, it is done merely for the sake of appearances and a momentary advantage. As one accused, he almost never confesses, even with guilt proved, but rather, reacts with profound indignation: "A Hawaii does not do anything like